# Metaphysical manifesto

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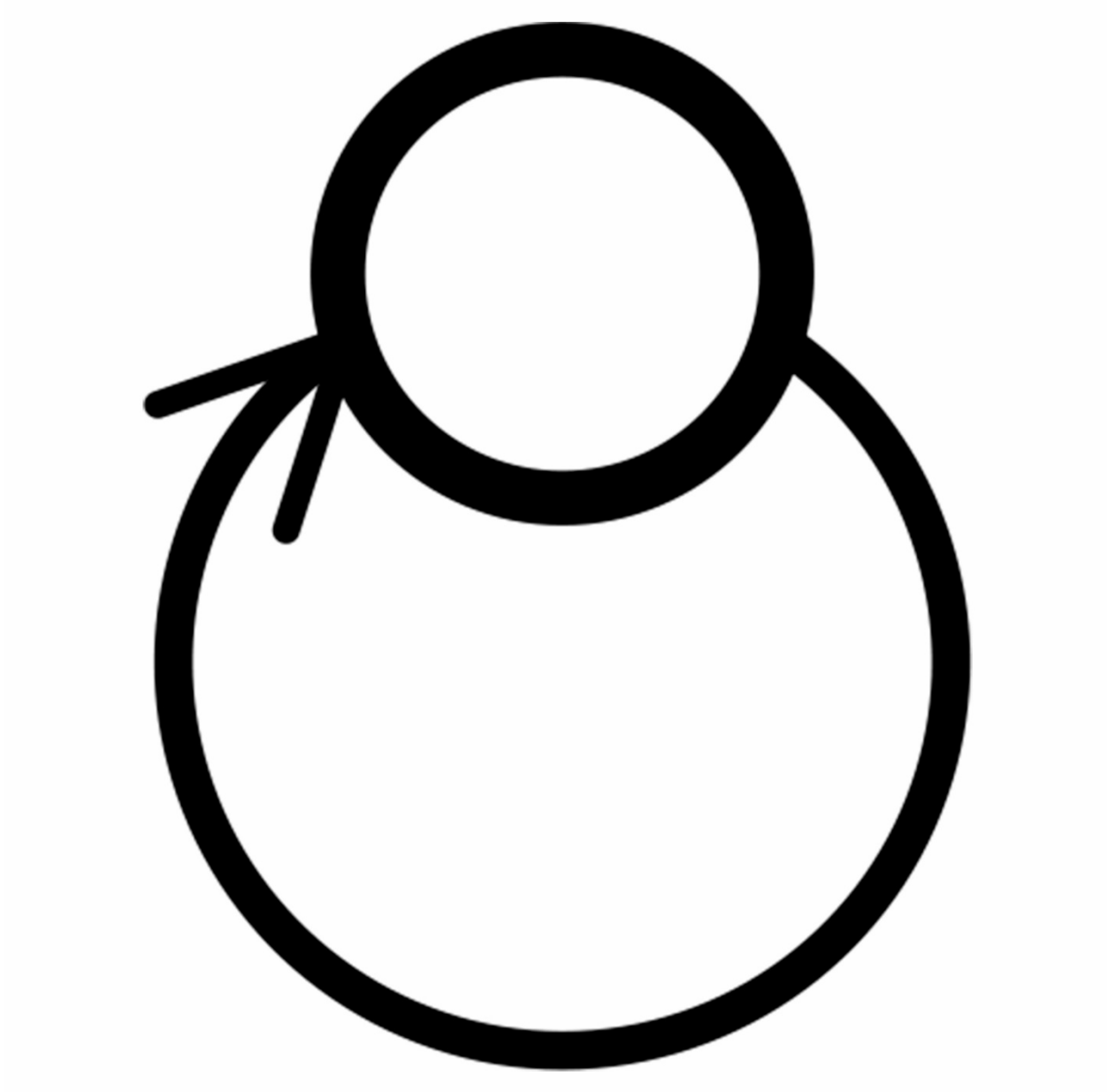

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## Table of Contents

About This Document ..... 2
Epistemology ..... 3
Ontology of Physics ..... 7
Cosmology (Speculative) ..... 10
Metaphysics of Consciousness ..... 12
Practical philosophy ..... 16
Futurological Concept ..... 17
Ethical Notes ..... 24
Cultural Parallels of the Manifesto ..... 25
Current Self-Critique ..... 26
Bibliography ..... 26

## About This Document

This document constitutes a metaphysical manifesto with general-philosophical supplements. The concepts presented in the manifesto are set forth without proofs, or with only a minimal number of them. Logical coherence and the internal integrity of the system itself serve here as a form of justification. It is anticipated that this manifesto will be updated and expanded.

*This manifesto serves as an extension and deepening of the work "The Essence of General Metaphysics". In that work, in addition to an attempt to ground the method of metaphysical modelling from nothingness and notes on phenomenology, the physical structure is formalized by means of a graph of sets (with binary relations) that recursively (and randomly at the level of a single set) negate themselves, thereby generating new sets and new structure; furthermore, through their self-negation they manifest the probable hierarchies of their emergence (which one most probably arose from which). This is likely the simplest variant of algorithmic generation. At the time of composing this manifesto, the author considers that this genuinely reflects physical structure at a very deep level; however, it most probably does not constitute the deepest structural level [see the section "Ontology", §5 — §5.3.2]. This may not be a critical point for formalization in the final theory (though doubts on this matter remain), just as, for instance, the meaninglessness of transmitting qualia through text is not critical. It is likewise not excluded that the problem of the causal self-reference "whole ⇄ part" may prove less intractable than it appears. By the time of writing this text, the author had attempted to resolve this problem and observed that it does not yield easily: he concluded that a composite approach — not purely theoretical, but also practical — would be more judicious, and resolved to observe what results from it.*

*In this document, different theses vary in their degree of precision and speculativeness (because the conception continues to develop); however, the conceptual framework is highly determinate, with the exception of the problems identified in §5 — §5.3.2 of the "Ontology" section and in the "Current Self-Critique" section. It bears separate emphasis that, in developing this document, no particular stress was placed on maximizing definitional precision, since doing so would be counterproductive here; the primary aim was to convey the essence and logical structure of the metaphysical conception that the author currently holds. It is important to note that what is at issue is precisely definitional precision: within any single piece of writing, definitions must be maximally isomorphic, and metaphysics must*

*contain a rigid formal core that is resistant to logical critique. Logic, in turn, should follow from a priori metaphysics, together with mathematics, physics, and a formal theory of consciousness — this is what one should strive for in developing the most fundamental science, and the author has, for the present, accomplished what was within his means.*

*This manifesto likewise contains no references to authors with whom this conception exhibits affinities; however, some of these may be found in the bibliographies of articles numbered 1 and 2 in the Bibliography.*

*The author is convinced that orienting one's efforts directly toward a Theory of Everything — bypassing intermediate steps such as a theory of consciousness, the unification of quantum mechanics and relativity theory, and so on — is the most reasonable approach in fundamental theoretical inquiry. In general, the prospects for constructing such a theory are assessed positively, chiefly because of the self-closure of the logic within which it will be verified and within which certain requirements for that theory have already arisen.*

It is planned, in due course, to produce a more coherent and structured version with a greater number of interconnections.

## Epistemology

1. **A priori metaphysical cognition is possible** when one strives to purge thought of any objects whatsoever. This becomes possible **through the active attempt to think absolute nothingness**. In so doing, genuine subject–subject self-reference arises automatically. Absolute nothingness functions, in such metaphysical modelling of the Universe, as its logical first principle (arché).

1.1. Upon concretizing the description of absolute nothingness *(setting aside the question of veracity at this stage)*, the intellect details entities maximally proximal to it, as well as the manner of their mutual derivation.

1.2. A Theory of Everything fulfils, in the first instance, the function of optimizing thought at its deepest and most strategic level.

1.2.1. Metaphysics is a mode of supra-empirical comprehension of reality and the body of knowledge obtained by such means.

1.2.1.1. Metaphysics is, in the first instance, not even about describing what exists or what "does not exist", and still less about "refining" the definitions of various concepts. It is the grammar of thought, grounded in self-references that arise during the active *(this refers neither to meditation nor to a trance state)* attempt to think nothingness.

1.2.1.2. The principal task of metaphysics is to establish what fundamentally proceeds from what.

1.2.2. In describing the world, definitions are secondary. What is essential, however, is their invariance within the scope of any single description.

1.3. A Theory of Everything contains no postulates whatsoever.

2. Metaphysics, as an a priori rigorous science proceeding from nothingness, occupies one end of the "ladder of the sciences". History *(in the broadest sense of the term)* occupies the other end of that ladder. The synthesis of metaphysics and history would yield all the remaining sciences.

3. The world is knowable, inasmuch as at the foundation of both the Universe and the conscious subject there lies emptiness. The laws of nature and the laws of thought are grounded in the regularities of its self-reference.

## The Metaphysical Paradigm

1. **The most fundamental meta-law is the prohibition of absolute nothingness.** This meta-law is identical with its opposite: "Absolute nothingness is permitted". This permissive formulation of the law logically annuls itself and passes over into the above-stated, positively oriented *(objective)* form of the law: "Absolute nothingness is prohibited". These opposites designate the ontological frame; they delimit the objective *(positive, dynamic; the prohibition of absolute nothingness)* from the subjective *(negative, illusory, fixed; the permission of absolute nothingness)*. This meta-law holds no priority with respect to either the Universe or to consciousness. **It establishes the demarcation between modelling by means of thought and that which lies outside it.**

1.1. The most fundamental ontological entity is self-negation without content and without the condition of causal significance for the existence or emergence of anything for itself *(wherein return is ontologically prior to the fact of departure/emergence/actualization)*. Therein lies the essence of the paradoxical self-reference.

1.2. The self-contradictoriness of nothingness serves, after the fact, as the logical and causal self-justification of self-negation. *The instability of nothingness is the cause of the existence of self-negation, assigned to it retroactively.*

1.2.1. Indeterminacy is the polarity of self-negation that logically and causally points more toward its source. Determinacy is the polarity of self-negation that logically and causally points more toward its issue. *[definition through self-negation]*

1.3. **The Universe temporally emanates from indeterminacy**; it is maximally proximate *(logically)* to absolute nothingness and to everything simultaneously. This indeterminacy is so close to nothingness that it **causally makes no difference whether the Universe arose from it or from absolute nothingness**. Fundamental indeterminacy *(and nothingness)* is self-contradictory, and consequently the existence and becoming of things is both possible and necessary.

1.3.1. Time is the non-stabilized polarity of self-negation. *Within the determinacy of the world and outside it, it is not determined what exists and what does not; it is not even determined that this is undetermined. Even the very fact of indeterminacy is itself a determinacy, and the fact of determinacy is itself an indeterminacy (because determinacy is not everything at once and contains emptiness within itself). This contradictoriness engenders change and the flow of time.*

1.3.2. Space is the stabilized polarity of self-negation. *This is the positive polarity of self-negation, wherein double negation delimits indeterminacy, thereby determining it.*

1.4. **Indeterminacy is present both within and outside determinacy.** *Determinacy constitutes the "reverse side" of indeterminacy: each perpetually passes into the other by virtue of its self-contradictoriness.*

2. **Ontological logic** *(metaphysics and mathematics)* **exists outside time**. Ontological logic was not set in advance from the outset, but arose without alternative *[see "Bibliography", §2, p. 416]*. Such a paradox is possible because temporal becoming and the causal self-justification of existence after the fact are one and the same at the most fundamental level.

2.1. Ontological logic is grounded in self-elusiveness.

2.2. Absolute self-identity ontologically signifies a rupture that, after the fact, causally grounds self-negation *(mere self-negation — causally, it does not matter of what in particular)*.

3. The Universe possesses structure. It is constituted as follows: there are relations and relata. **The relata** at the most fundamental level **are indeterminacies** *(ontological ruptures)*. **Relations** at the deepest level **are self-references of indeterminacies** *(of the relata)*; this is paradoxical, as they function simultaneously as binary relations and as self-references. *How to conceive of the fundamental relation: there are two indeterminacies (provisionally A and B, although at such a level there is as yet no identification of objects). A — is not-A (but only A and B exist), therefore A — is B. B — is not-B (but only A and B exist), therefore B — is A. In this way, self-reference and reference arise simultaneously. That is, A — is the self-reference of B, and B — is the self-reference of A. This is how the basic relation is constituted. What is also important here is that self-reference exists at an even deeper level, when it is stated that A — is not-A, or that nothingness — is not-nothingness.*

3.1. Indeterminacies *(as relata)* and their self-references *(as relations)* form a causal hierarchy. *For purposes of graphical representation, indeterminacies may be conceived as "circles" and the relations between them (self-references) as "lines" (representing them as "arrows" is not entirely correct, since precise information about what arose from what is not preserved).* Information about what was most probably the effect and what the cause becomes available at the emergent level. In this way, the whole manifests its parts. Likewise, determinacy is manifested with respect to where the past ends and the future begins. In this model, new relations *(self-references)* arise randomly from the circles *(indeterminacies)*.

3.1.1. Whole — a category characterizing coherence in the historical development of an object *(for the maximal manifestation of the determinacy of the past)*. Part — a category characterizing the deficiency of such coherence.

3.2. The fundamental connections between indeterminacies are not annihilated *(and may possibly never arise in a fully real sense)*; only their degree of actualization changes.

3.3. There exists no absolutely determinate past *(as a fixed sequence of the emergence of anything)*.

3.3.1. The arrow of time is determined by the growth in the number of structures unified into a whole primarily by means of divergence/dissipation, relative to the number of structures unified into a whole primarily by means of convergence.

3.4. Information has a self-referential and relational nature. That is, information about relations resides in the self-reference of information about relations, rather than in any unified repository. *The very fact of the appearance (and actualization) of indeterminacies probabilistically refers to other indeterminacies (and the very fact of the existence of those indeterminacies refers to other probably existing indeterminacies). When probabilities lawfully collapse into themselves (more precisely, into what they most probably are) — the determinacy of existence is manifested.*

3.5. Information has a recursive nature. That is, information about what exists *(or most probably exists)* resides in the parts of the Universe rather than in any unified repository.

4. **All new relations** *(self-references of indeterminacies)* **are actualized** *(objectively and probably arise)* **from the relata** *(indeterminacies)* at the most fundamental level.

4.1. **When a new indeterminacy** [probably] **arises from an older indeterminacy — the older indeterminacy is actualized.** This means that **relative to it** *(the older indeterminacy)*, **the probabilities**

**of the sequence in which the nearest causal hierarchy** *(the probabilistic hierarchy of indeterminacies)* **to it was generated** *(which indeterminacies appeared through which ones)* **are actualized**.

4.2. *Most probably,* indeterminacies at the most fundamental level do not arise in a fully real sense; rather, indirect evidence of their emergence is actualized after the fact *(without any real emergence actually having occurred)*. Everything consists of such indirect evidence and its regularities, and they constitute objective reality.

4.2.1. The actualization of indeterminacies bears witness to the probability of histories in varying degrees. *There is a second, third, and further layer here, each of which manifests order regarding which indeterminacies most probably manifested the sequence of emergence of which others (the second layer manifests the first, the third manifests the second, and so on). The evidence that the first layer is indeed the first and the second is indeed the second (and so on) is also indirect. These probabilistic histories do not pass definitively into non-being (nor do they arrive from it), but exist probabilistically.* These mutually contradictory histories are superposed upon one another (depending on the regularities of self-reference), forming what is most probably real.

4.3. Recursive generation may occur *(or be actualized)* tending toward one of two polar variants: 1) linear progression — wherein a second arises from a first, a third from the second, and so forth [1 — 1.1 — 1.1.1 — 1.1.1.1 …]; 2) singular progression — wherein a second arises from the first, then a third from the first, then a fourth from the first, and so forth [1 — 1.1 — 1.2 — 1.3 …].

4.3.1. The most probable history is manifested by the degree to which the indeterminacies most probably arose recursively in proximity to one of the two variants *[see the section "Ontology", §4.3, sub-§1 and sub-§2]* (and by the structure of the heterogeneous evidence thereof). This occurs upon the actualization of indeterminacies.

4.3.1.1. Upon the actualization *(the act of delimitation)* of some fundamental part *(indeterminacy)*, the adjacent relations *(self-references)* to that indeterminacy are taken into account in the first instance, followed by the relations adjacent to those adjacent relations *(see §4.2.1 of this section)*.

4.3.1.2. That which lawfully transmits the conflict between the probable tendency toward self-negation *(process)* and the probable tendency toward self-identity *(fixation)* remains in the highest degree actualized.

4.3.2. Section 4.3.1 most probably correctly identifies the principle by which the causal significance of anything is taken into account upon the emergence of something. *However, in all likelihood,* this is not a fundamental principle, since it already presupposes the existence of a unified, unmanifested causal hierarchy of relata; but here the problem of the rupture in self-references arises *(§5 — §5.3.1 of this section)*. It appears that at this fundamental ontological level, the answer as to which probabilistic hierarchy/history exists is fitted to what has already been actualized *(the inverse problem is solved in accordance with §4 — §4.3.1.1 of this section and §1 — §3.1 of the section "Physical Laws")*.

5. Most probably *(the author cannot assert this with certainty, but there is a great deal of evidence for it)*, the structure of relations itself *(the probabilistic graph of indeterminacies)* is not some kind of unified "registry of relations" *(even if an unmanifested one)*, but rather this graph itself has a self-referential nature.

5.1. There exists no determinate moment at which the relata were actualized or came into being. The relata *(indeterminacies)* described here should be understood in a processual rather than a substantial sense — that is, as a certain rupture in the determinacy of existence: a self-elusiveness, but not the clear-cut fact that "there is nothing there".

5.2. Self-referentiality exists outside time and space *(and within them)*. However, it generates both time and space when it transitions into referentiality *(upon the actualization of its contradictoriness (since this is fundamentally the self-reference of nothingness) by other self-references)*.

5.3. *How to integrate self-references with one another in the simplest and most general way is something the author does not currently understand; he considers this to be the most difficult problem on the path toward a Theory of Everything. The author nonetheless considers it in principle possible to accomplish this, even if an* irreducible rupture *(which is ontological in its nature) remains. This rupture (a fall into nothingness)* will not constitute an obstacle, but will rather serve as the foundation for a unified theory. *This is the issue that demands primary attention.*

5.3.1. It is possible that inverse problems may be more fundamental than direct problems. That is, the "if–then" principle may not be fundamental in the description of physical laws. *This remains a speculative point at present; the author did not apply such logic in his own model [see Bibliography, §1 and §4], but it merits attention.*

5.3.2. *It is possible that the self-references "whole ⇄ part" tend (when resolving inverse problems) toward infinite regress, but incur a causal rupture because the probabilistic deviations of the self-references are not statistically stabilized and do not tend to revert. This is a kind of limit at which post hoc causal fitting passes over into causality of the "if–then" type. This appears to occur at Planck-scale times and lengths.*

6. In all likelihood, indeterminacies at the fundamental level do not generate one another in a genuinely random fashion, but quasi-randomly *(masquerading as randomness)*. This is connected to the self-reference principle "whole ⇄ part", wherein one is fitted to the other. It is also connected to the fact that a relational structure with multi-level probabilities and no ultimate ground is not determined solely by randomness and relations *(or by deterministic rules)*. The randomness in question is not genuine — it is objective fitting to the appearance and effect of randomness. Yet behind it there likewise lies no deterministic rule or algorithmic structure, since the very fact of existence is fundamentally relative.

6.1. Upon any attempt at direct detection of the quasi-random effect, it will continue to elude detection, perpetually remaining "in a grey zone", since its essence consists in fitting reality to a direct answer [see §1.1 of the section "Ontology"].

## Ontology of Physics

1. **Physical laws constitute the recursive stochastic generation of new relations from relata** *(the emergence of indeterminacies from indeterminacies)*. Indeterminacies randomly *(to be precise — quasi-randomly; see §6 of the section "Ontology")* generate other indeterminacies, and the frequencies of their random generation mutually constrain one another from infinity down to determinate values — from which all physical laws follow (with the exception of the constants) .

2. **Randomness outside fully determinate constraints** *(within statistical constraints that it itself generates)* **is capable of structuring itself**.

2.1. It is highly probable that syntropy and evolution are governed not only by statistical laws and the accumulation of indeterminacies, but also by the self-reference principle "whole ⇄ part" *[§5 — §5.3.2 of the section "Ontology"]*.

3. **Stability in the world is ensured by statistical laws and the local accumulation of homogeneous relations** *(following the bifurcation point, at which the improbable collapses and the probability of the more probable increases in geometric progression)*.

3.1. **In the recursive generation of indeterminacies** (the fundamental mechanism of their emergence), **the most probable scenario statistically tends toward 100%, and this probability increases over time, while less probable scenarios statistically tend to collapse toward 0%.** *However, when this tendency is disrupted, the most probable scenario becomes a different one, which in turn also tends toward 100%. The most highly stable domain of recursive generation serves as a source of symmetry for the surrounding domains of recursive generation.*

3.2. Symmetry is the preservation of properties under transformations. At the basic level it signifies the mapping of the constraint of stochastic recursive generation onto the algorithmic *(which is determined by the generated probabilistic structure of indeterminacies and the relations between them)*. When the recursive generation of indeterminacies proceeds according to a single algorithm *[which will be most probable; see §3.1 of this section]* — symmetry is generated.

3.3. When a deviation from the most probable scenario of recursive generation occurs, a different scenario becomes most probable, and the probability that something will occur in approximate accordance with that algorithm increases *[see the section "Physical Laws", §3.1]*. Such a spontaneous deviation from the most probable scenario is termed "**symmetry breaking**". This breaking **generates a new, highly self-sufficient symmetry**. The source of this symmetry is not fixed *(it is not strictly bound to specific events)* and may shift through the probabilistic hierarchy of indeterminacies *(as an oscillation)*.

4. Causality designates the structure of mutual probabilistic constraints on possible events: both with respect to the future — physical causality — and with respect to probable past events — mental causality.

4.1. Entropy is the tendency toward statistical homogeneity. Syntropy is the tendency toward statistical inhomogeneity: *it is produced by the self-complexification of randomness in structures that are generated by randomness to the highest degree*.

4.2. Force interactions are grounded in the relative frequencies of divergence in the recursive generations of indeterminacies.

4.3. Conservation laws are statistical principles of mutual constraint on the frequencies of recursive generation of indeterminacies.

4.3.1. Energy is the value of the hierarchical unification of the frequencies of recursive generation of indeterminacies. The law of conservation of energy follows from the fact that the probabilities of the recursive generation of a new indeterminacy from [probably] emergent indeterminacies mutually compensate one another.

4.3.2. Momentum is the value of the hierarchical unification of the deviations of the frequencies of recursive generation of indeterminacies. The law of conservation of momentum follows from the fact that the probabilities of the frequency deviations in the recursive generation of new indeterminacies from [probably] emergent indeterminacies mutually compensate one another.

4.3.3. Angular momentum is the value of the hierarchical unification of the tendencies of frequency deviations in the recursive generation of indeterminacies. The law of conservation of angular momentum follows from the fact that the probabilities of the tendencies of frequency deviations in the recursive generation of new indeterminacies from [probably] emergent indeterminacies mutually compensate one another.

4.4. The recursive generation of hierarchies of indeterminacies produces energy waves *(it unifies similar interdependent frequencies within hierarchies of recursive generation of indeterminacies)*. The general stability of the direction in which these waves tend to deviate relative to one another localizes energy *(and space)*.

4.5. At the most basic level at which stable relations still exist, everything tends to move at a velocity corresponding to the speed of light. *To exceed the speed of light would mean to exceed the velocity of the flow of time from past to future.*

4.6. Mass is the value of the localization of energy. It is defined as the value of resistance in the balancing of the tendencies toward coherence and decoherence.

4.7. Massive objects consist of energy waves possessing a high degree of self-looping *(and, accordingly, of localization)*. The number of indeterminacies participating in the self-looping tends to decrease relative to those indeterminacies from whose recursive generation the self-looping is not sustained. This leads to a situation in which the proportion of processes surrounding the self-looped energy waves lawfully increases — space "expands" more rapidly between them than within them, and objects are attracted toward one another. The same process occurs around ordered energy — the proportion of disordered processes lawfully increases *(entropy)*, and ordered structures are attracted toward one another.

4.8. Since the number of disordered *(low-structure)* indeterminacies lawfully increases, weakly structured matter tends to "expand" more than highly structured matter.

5. The simplest symmetries generated by recursive generation and possessing a certain degree of stability constitute elementary particles.

5.1. A photon is a particle constituted by: 1) the primary highly self-sufficient recursive generation, and 2) one highly self-sufficient recursive generation internal to the primary generation. They are distinguished by the direction in which the recursive generation they produce *[see the section "Physical Laws", §3.2]* tends to deviate *(section "Physical Laws", §5.1, sub-§2)* relative to the primary recursive generation (section "Physical Laws", §5.1, sub-§1). They occur in two principal types: → and ←. In the first case, one finds the unspooling of space from itself (rotation around rotation around rotation…). In the second case, one finds the spooling of space into itself *(according to the same principle as for the unspooling, but as though the motion were time-reversed)*.

5.1.1. All symmetries under consideration that are generated by this mechanism are structured according to a hierarchical principle: they possess a source and an auxiliary structure. *If one relaxes the requirement (for the photon) to treat its symmetry source as highly self-sufficient (as a local peak, relative to which symmetry is generated at the most strongly differing frequency relative to the surrounding space), one may conceive that all stable structures consist of "virtual" photons. It appears that* the concepts "electric" and "magnetic" are relative characteristics within a single field: an energy wave may be magnetic relative to one thing and electric relative to another. "Electric" denotes that which sets the symmetry, while "magnetic" denotes that which follows it.

5.2. A lepton is a particle constituted by: 1) the primary highly self-sufficient recursive generation, and 2) two adjacent highly self-sufficient recursive generations internal to the primary generation *(the latter being described in sub-§1 of this thesis)*. Their notation takes the form $a(b_1b_2)$. a — toward which variant of recursive generation *(in accordance with the section "Ontology", §4.3)* the primary generation tends to deviate; $b_1$ — toward which variant *(section "Ontology", §4.3)* the generation that is the closer of these two adjacent recursive generations to variant №1 *(sub-§1, §4.3, section "Ontology")* tends to

deviate; $b_2$ — toward which variant *(section "Ontology", §4.3)* the generation that is the closer of these two adjacent recursive generations to variant №2 *(sub-§2, §4.3, section "Ontology")* tends to deviate.

5.2.1. Charged leptons are leptons constituted by two converging generated symmetries *(sub-§2 of §5.2 of this section)*. There are 6 principal types: 1) →(→←), 2) ←(→←), 3) →(⇉→), 4) ←(⇉→), 5) →(←⇇), 6) ←(←⇇). Sub-§1 and sub-§2 *(in the preceding sentence)* are most probably the electron and the positron. Only particles under sub-§1 and sub-§2 are stable.

5.2.2. Neutrino leptons are leptons constituted by two diverging generated symmetries *(sub-§2 of §5.2 of this section)*. There are 6 principal types: 1) →(←→), 2) ←(←→), 3) →(→⇉), 4) ←(→⇉), 5) →(⇇←), 6) ←(⇇←). Sub-§1 and sub-§2 are most probably the electron neutrino and the positron neutrino. All 6 particles are stable.

5.3. It appears that the strong nuclear interaction is constituted as follows: at certain energy states, 2 symmetric energy oscillations of the charged-lepton type are formed. These energy oscillations would be unstable and would go undetected. They tend to decay, but upon any attempted decay a third, similar type of energy oscillation arises *(it arises at a certain energy value)*. It arises either in front of these two oscillations *(because the energy there is slightly higher than at the center of symmetry of the two oscillations)* or behind them *(because the energy there is slightly lower than at the center of symmetry of the two oscillations)*. Whether this oscillation arises in front of or behind them depends on the deficit or surplus of energy at the center of symmetry of the two oscillations. For this structure to be stable, there must exist a symmetry between one of the two initial oscillations and the third *(new)* one that is analogous to the original symmetry *(between the two oscillations)*. The cycle must then repeat. [highly speculative]

5.3.1. If the new oscillation can exist only in an energy-surplus region — a proton is produced. In the proton, one of the initial oscillations does not decay, while the second and third perpetually alternate and assume each other's role. This sustains stability in the internal rotational symmetry within this structure.

5.3.2. If the new oscillation can exist only in an energy-deficit region — a neutron is produced. In the neutron, the role of the third oscillation alternately substitutes for that of the first and the second, and the internal rotational symmetry within this structure changes periodically.

## Cosmology (Speculative)

1. The emergence and the dissipation of information *(mutual constraints)* in the observable Universe stand in a coherent relationship, with each compensating the other. Relative to possible observers, the Universe tends toward causal closure *(even fitting its past to its present)*.

1.1. Information about any given set of relations exists only through other relations and is actualized upon their lawful self-reference. That is, the very fact of the generation of new information and the loss of old information is itself relative. Even the fact of the existence and emergence of anything is relative; information about it does not exist outside relations.

1.1.1. Ontological completeness is ensured by the primacy of inverse problems over direct problems, and by the post hoc fitting of what has already arisen at the near-Planck level (self-referential return, in which it is causally irrelevant whether departure occurred at all).

1.2. If the coherence between the emergence of information and its deletion (dissipation) is disrupted, this dynamic can no longer be described by fixed values, only by variables. An avalanche-like growth of the ratios occurs in one direction or the other.

1.3. At the level of the macrocosm, the growth of the divergences between the frequencies of actualization of information and its dissipation proceeds in the direction of increasing frequency of information emergence. The avalanche-like growth of the relativity of actualizations merges with the background and is detectable as the cosmic microwave background radiation. In the vicinity of or beyond this background, a young Universe need not necessarily be visible: the cosmic microwave background radiation is also visible there on the horizon. The Universe observable from there may differ from the one observable from Earth — including in age (since the age of the Universe is a relative concept dependent on the position of the observer). It may prove to be either greater or lesser. It is possible that physical constants there are also different; however, it is unlikely that this could ever be established with certainty, since the constants are coherent ratios in the becoming of causal closure (they proceed from this becoming, rather than determining it). [highly speculative]

1.3.1. The cosmological singularity is an illusory object that never really existed. It represents nothingness, designated after the fact by self-negation as the source of self-negation.

1.4. The event horizon of a black hole possesses no determinate localization, and its size is relative. Behind it, the avalanche-like deceleration of internal actualizations relative to external ones takes place.

1.4.1. The singularity of a black hole does not exist as a physical object, but it does exist as an event in space and time corresponding to the moment of the destruction of the black hole through its evaporation. Here, time and space are maximally unified: the highest causal trace leading to the future singularity is detected by an external observer as the center of the black hole.

1.4.2. At the Planck level, actualizations “laterally–in depth” become equivalent to actualizations “earlier–later”, while references to the directions of spatial contraction and expansion, as well as causal emphasis on earlier or later events, are lost. References to time are determined by references to space and vice versa; at the Planck level, this ceases to function. Causal connections are lost, and therefore the Planck-scale object is defined exclusively from without (from larger scales). However, by virtue of its self-contradictoriness, it is itself capable of generating something: indeterminacy, relative nothingness.

1.4.2.1. As a material object, Planck length is equivalent to Planck time, since at such scales time and space are causally indistinguishable.

1.4.3. As objects approach a black hole, they begin to be attracted toward one another coherently, and the determinacy of the center of attraction is lost. At the same time, even the very fact of their attraction or repulsion is increasingly determined externally and becomes more dependent on the growth or evaporation of the black hole itself.

1.4.3.1. The gravitational field itself spools in two directions simultaneously. That is, the right-hand flows, which spool relative to the right-hand flows, which spool relative to the right-hand flows… Analogously for the left-hand flows, and all of this occurs in the same location; the degree of determinacy of the direction of spooling is relative and differs for different objects. *For instance, if one moves toward the black hole (especially at near-light velocities), one direction will dominate in the spooling of the gravitational field; if one moves in the opposite direction, the other direction will dominate. Moreover, the event horizon for such an object may change in size (increasing as it moves toward the hole and decreasing as it moves away) and in shape (becoming more ring-like as a function of velocity)*

1.5. Superposition physically denotes causal non-closure within stably actualized *(causally closed)* matter: a multi-level probability, in which the value of certain probabilities is determined by the values of others, those by the next ones, and so on… Quantum entanglement is a special case of superposition for individual elements within it.

1.5.1. The locality of space is determined by the causal closure of matter.

1.5.2. The vacuum is actualized through causally closed structures *(at the basic level — through closed vector probability-transmission structures analogous to bosons, or through probability-closure structures analogous to fermions)*.

1.6. The growth of the observable Universe is determined by the growth of causal diversity, not the reverse.

## Metaphysics of Consciousness

1. **Consciousness is the self-reference of the determination of the whole by its parts and of the parts by the whole, which is localized relative to a rupture** *(wherein most probably nothing exists and wherein with the highest probability "the instability of nothingness" manifests itself as the source of self-contradictoriness and, consequently, of actualization)* **within the most probable history** *(the whole)* **of the manifestations of the self-referentiality** *(the relations)* **of this rupture.**

1.1. The "rupture" in the preceding thesis refers to the most probably self-negating indeterminacies *(the same indeterminacies described in the sections "Ontology" and "Physical Laws")*, when the Universe is regarded not as a unified registry of relations *(even if unmanifested)*, but at a deeper level — wherein the parts *(indeterminacies)* determine the whole *(by means of recursive generation from indeterminacies)*, and the whole determines the parts *(by determining, in accordance with the generated hierarchy of indeterminacies and §1 of the section "Physical Laws", which indeterminacies will be actualized, and accordingly which ones most probably exist)*. **Being**, subject to rigid statistical constraints, **tends to transmit its self-identity toward the indeterminacy *(rupture)* in** [probably] *[section "Ontology", §4.2.1, §4.3, §4.3.1]* **the same** constituted **transmission of self-identity**.

1.1.1. Actualizations of indeterminacies do not exist as determinate facts, but manifest as tendencies toward mutual constraint of self-negations [of indeterminacies]. That is, they exist as the mutual tendency of illusory yet ontological objects *(indeterminacies)* to annul one another. The causal self-identity of existence is statistically transmitted through the tendency of mutual constraint of the recursion of probably actualized indeterminacies *(illusory objects, "relative nothings")* toward the probably actualized highest degree of mutual constraint/mutual annulment *(highest wholeness; which is negative in nature)*. The probabilistic deviations of the self-identity of the highest wholeness are statistically stabilized and, with variable regularities, return to it, actualizing the self-identity of its failure and the highest wholeness within that failure. This is how the transmission of its self-identity occurs.

1.1.1.1. In the causal loops that transmit the highest wholeness, the frequencies of event generation mutually constrain one another to the maximal extent. Therefore, "the deceleration of time" *(decelerating from an indefinitely large to a determinate velocity)* tends toward those loops, and what occurs there becomes fixed. *That is, existence statistically tends to fall into its own nullity (which is itself null and fluctuates), and this fall is itself statistically stabilized. This is how consciousness is constituted.*

1.1.2. The history of the physical structure of the self-identity of consciousness is in the highest degree determined by the self-reference "whole ⇄ part" of the original rupture in the determinacy of being *(that is, the center of the self-identity of consciousness)*. This physical structure functions as a filter for the manner in which existence can be positioned for itself *(within subjective experience)*.

1.2. **Consciousness arises where randomness played the highest role** (relative to surrounding structures) **in the probable history of the formation of the object.** Consciousness is present in the highest degree of indeterminacy relative to the surrounding environment. It arises upon the lawful

deviation from the most probable history of the emergence of indeterminacies toward a less probable one *(which occurs continuously upon symmetry breaking, at which point the most probable sequence of the emergence of indeterminacies becomes locally somewhat different)*, and upon return to the most probable history of the emergence of indeterminacies.

1.3. **The center of self-identity is localized** where **the highest deficiency in the determinacy of being is concentrated** *(where groundlessness is in the highest degree localized)*: **the rupture in the causal self-reference.** Since "nothingness" is self-contradictory, this fall into nothingness eludes itself within its own self-elusiveness, and in this way a subjective unification of the causal significance of existence relative to the failure of its determinacy arises; however, it proceeds according to the reverse principle: by tending toward emptiness *(which is self-contradictory)* rather than toward fullness. For this reason, consciousness is localized in the parts of the world and cannot merge with other consciousnesses, except in cases where these consciousnesses have not, in a recursive fashion, manifested the probable histories of the emergence of events (indeterminacies) in a similar way.

1.3.1. **"I" is an ontological void (rupture) arising in the** [probable] **epicenter of the self-elusiveness of determinacy** *(from* [probably] *itself)*. Reality is contradictory: everything consists of indeterminacies, which are not self-sufficient and which, in their definition *(and causal significance of existence)*, refer to other indeterminacies. Determinacy is formed by the self-elusiveness of indeterminacy *(in general and in particular)*. Where the self-elusiveness is most highly concentrated, "I" arises.

1.3.2. The separation of consciousnesses is ontologically secondary. The differentiation of subjects exists according to the same principle by which a void *(a deficiency)* may exist within something, yet void in general is unique. If all consciousnesses were unified into one — that would be "I" itself.

1.4. The ontological essence of the concept "subject" is proximate to the concept "rupture" (in determinacy). The ontological essence of the concept "object" is proximate to the concept "self-reference" or "mirror" *(in the sense of that entity which reflects a focus or selfhood)*.

1.4.1. The fundamental structural blocks of the world *(designated in this manifesto as "indeterminacies")* may play the role of subject or object; moreover, this role is relative, and its specificity is constituted through patterns.

1.5. It is important to note that the current description of the nature of consciousness does not sufficiently clarify the mechanism of self-reference between parts and whole: the manner in which parts generate the whole *(as a probabilistic hierarchy of indeterminacies, or even as the probabilistic nature of a hierarchy of indeterminacies)*. It remains unclear how to formalize the self-referential mechanism by which parts generate the whole and the whole determines the parts *[§5.3 of the section "Ontology"]*. It is possible that determinacy shifts *(by a statistical mechanism, or by a mechanism that is objectively fitted by reality itself to a statistical one)* toward the rupture primarily within this self-referential principle *(and the mechanism of self-constraining of the frequencies of actualization of indeterminacy within the probabilistic hierarchy will then be a consequence: its modelling will take place in a structure with relations actualized to a significant degree)*.

2. **Qualia** are **the causally irreducible part of the self-referential structure of the collapses of the probabilities of the emergence of indeterminacies (relata) from various indeterminacies.** *Information about the emergence of indeterminacies resides in the feedback from other (probably existing) indeterminacies. When an indeterminacy generates a new indeterminacy — it thereby actualizes itself (it constrains other indeterminacies, because in so doing the relative rate of generation of new indeterminacies from them is constrained). In this way, causal self-reference occurs, and the*

*relations within the probabilistic structure of indeterminacies acquire their self-identity. Since the probability of the most probable variant tends toward 100%, the variants tend to collapse into the most probable one. When the recursive generation of indeterminacies deviates from the most probable variant (at which point the deviated variant becomes the most probable one) and then returns to the previously most probable variant (within a less local system), and when this is statistically consolidated — central causal self-reference occurs, and phenomenal experience is actualized. The most probable variants tend to collapse into one another in a circular fashion; at the same time, the ratios of these collapses possess fixed values (or ratios of values). These values "rest upon" (represent the result of collapses of) fuzzy causal grounds (which have collapsed), while the determinacy of these values mutually refers each to the other in a circular manner. The result is a closed structure of regularities of hints at the determinacy of what is occurring. Such regularities — are qualia.*

2.1. The explanatory gap *(of subjective experience)* exists because the reasons *(why qualia are as they are rather than otherwise)* mutually refer to one another without, however, unambiguously proceeding from one another.

2.2. **Conscious subjects may experience several different qualia simultaneously, since the probabilistic structures of indeterminacies collapse in a circular fashion into themselves** *(more precisely, into what they most probably are)* **with certain causally irreducible** *(stably not collapsing to 0% or 100% — "fixed points")* **probabilistic frequency ratios.** These probabilities are related primarily not to the future *(to how something will occur)*, but express the distinguishability of the intensity of accentuation of existence itself *(probably on itself in the present)*.

2.3. Qualia merge into unity when the values of the ratios of collapses themselves collapse into another value that remains causally irreducible *(a "fixed point")*.

2.4. The structure of potential qualia is localized in the body of the conscious subject. This is a structure whose history of formation was in the highest degree causally significant for the manifestation of the determinacy of the history of formation of surrounding structures. *The point is that if everything that occurs reduces exclusively to algorithms — it is as though nothing changes. When things do not proceed according to algorithms — the sequence of emergence of novelty becomes causally significant. In the domains where the causal significance of the sequence of emergence of novelty is most concentrated — the causal significance of existence is concentrated, and consciousness arises. In order that what occurs may not be reducible to what has already occurred (and thereby manifest the existence of something) — these domains must continuously remain in a non-equilibrium state, undergoing external causal influence. Yet at the same time they must return to the most probable variant (owing to statistical stabilization)..*

2.4.1. Trivial causal influence imposes a non-specific constraint on the redistribution of probabilities within the structure of potential qualia, and the regularity of change in the self-reference of the structure of potential qualia acquires the most general forms. The causal self-reference is positioned relative to the self-reference of the structure of potential qualia in an almost non-specific manner — a simple quale is actualized *(for example, the sensation of distinguishability)*. Upon the actualization of simple qualia, the closed structure of self-references is of low diversity.

2.4.2. Specific causal influence imposes a specific constraint on the redistribution of probabilities within the structure of potential qualia, and the regularity of change in the self-reference of the structure of potential qualia will remain specific and will not dissolve into general patterns. The causal self-reference is positioned relative to the self-reference of the structure of potential qualia specifically. A stably diverse closed structure of probabilistic self-references is formed — a complex quale is actualized *(for example, color, as in the present instance)*.

3. **Death** *(of the conscious subject)* **is the dissolution of the self-identity of consciousness.** At that point, the unambiguity and determinacy of the self-identity of the causal structure are disrupted.

3.1. **After death, the self-identity of the consciousness of the deceased subject dissolves into self-referential causal loops without a clear unity of self-references.** When the probabilistic pathways of causal self-reference are ambiguous — the self-identity of existence is not fixed unambiguously. The probabilities of existence *(of the facts of emergence)* of indeterminacies mutually refer to one another in a manifold fashion and without the fixation of feedback *(causal self-reference)* in an unambiguous manner. This is the result of the dissolution of consciousness in the definitively deceased subject.

3.1.1. The dissolution of self-identity upon biological death occurs in the space of the probabilistic nature of the history of formation of structures; however, this probabilistic nature is in the highest degree recursively self-specified in the bodily structures that maximally causally manifest the probable history of the formation of the body.

3.1.2. In the process of dying, consciousness persists in the brain until the end *(retreating from dead cells to living ones)*; it is probable that this may continue even beyond the brain *(in the nervous system and other tissues)* until the dissolution of self-identity.

3.2. **Biological death of the conscious subject does not constitute an absolute end for that subject.** "The screen will not go dark" for it forever.

3.2.1. **After death, the conscious subject will be reborn**, but as a different person *(without the preservation of memory)* — in the same world and at a time subsequent to the death of its previous incarnation. After death, upon the formation of some degree of unambiguity in causal self-reference — that degree statistically tends to accumulate *(since everything tends to occur in the most probable manner)*. This is how the transition of the dissolved self-identity of the old subject into a new subject takes place.

3.2.2. The probability of being reborn *(after natural biological death)* as some particular entity is approximately determined by: the frequency of births of beings after the death of the entity under consideration, historical kinship, and the quantity of historical information that becomes in the highest degree causally significant in the potential entity *(whose probability of rebirth is under consideration)*.

3.3. **After death, the dissolution of one consciousness into several, or the merger of several into one, is possible.** The second variant most probably dominates, since complex organisms lawfully integrate a greater number of self-referential probabilistic nodes *(indicators of the probabilities of the emergence of one thing through another)*.

3.4. The artificial transplantation of consciousness into a new body *(at the embryonic stage)* is possible. The artificial unification of consciousnesses *(from several bodies)* into a single body *(at the embryonic stage)* is likewise possible. *In all probability, an artificially unified consciousness will experience itself in approximately the same way as an ordinary one. Verification of an artificially initiated transition from one consciousness to another is also possible (by means of detailed historical and biological information, together with the Theory of Everything).*

4. Free will, in any positive sense, does not exist. Doubt is introduced only by the above-mentioned fact *[section "Ontology", §5.3.1]* of the primacy of inverse problems over direct ones; however, this does not fully accord with the intuitive understanding of the essence of free will.

4.1. At the deepest level, it is determined after the fact which [probable] indeterminacy arose from which. This occurs both randomly and not randomly *(the whole determines it retroactively, according to the principle of "what most probably occurred by chance")*. "Does this imply the existence of free will?"

— only in an inverse sense, perhaps: when the conscious subject is the center of the fitting of parts to the whole.

## Practical philosophy

1. **The most universal and principal principle** whose rational observance is conducive to the harmonization of life and to the good **is —** "**service to reason**". "Reason" here denotes, in the broadest sense, all rationality present in life and in the Universe *(all logicality) [see "Bibliography", §2, p. 416]*. *This principle is conceptually analogous to something theological, yet the comparison is apt only if God is understood not as a super-entity endowed with consciousness and free will, but as the ontological, immanent logic of the Universe.*

1.1. The principle of "service to reason" is not merely primary for the attainment of the good; it is fundamental — all other principles for the attainment of the good derive from it as secondary phenomena. *That is, one can, quite literally, cease to be anxious about anything, adhere to this principle, and everything in life will unfold according to the most favorable scenario (setting aside statistical deviations in the form of good or bad fortune).*

1.2. One of the deepest tensions in adhering to this principle is that it presupposes the existence of free will *[which is denied in this manifesto; see the section "Phenomenology", point 4]*. Nevertheless, it may serve perfectly well as an orienting principle for the harmonization of life.

1.2.1. A person who applies the principle of "service to reason" within a system undergoing an ontological crisis *[see point 3 of the section "Ethical Notes"]* may in many respects find their condition worse; nonetheless, they will be able to harmonize their life without undue risk, and their behavioral model will, ontologically speaking, be more rational *(even when viewed from the distant future)*. *They will also be protected against systemic gaslighting, and their reason will enable them to perceive the problems surrounding them that remain imperceptible to those accustomed to inhabiting that environment.*

1.2.2. Adherence to the principle of "service to reason" does not guarantee love; however, this principle, and rationality as it is integrated into a person *(in various forms, including beauty, capacities, and general advancement)*, constitute the foundation of empathy toward that person *(whereby the principle itself is more significant here than the rationality integrated into the individual)*.

1.3. The principle prescribes service *to* reason, rather than a striving *toward* it. When one strives toward something, one remains constrained by whatever models one has deemed correct. Yet there exists a gap between what a person models for themselves and what is actually operative. *The phrase "service to reason" is itself the key formulation and requires no paraphrase, substitution of words, or additional capitalization. It is an active, self-referential principle for calibrating one's own psyche so that it may be maximally harmonious with the surrounding world.*

1.3.1. Relinquishing attachment to outcomes *(fixations)* in the course of serving reason paradoxically brings one closer to those outcomes.

1.3.2. The answer to the question "Why serve reason?" is: in order to serve reason *(recursively)*. The process is what matters here, since it will reliably be accompanied by positive experience. Wisdom consists in not confusing the reward *(positive experience)* with the aim.

1.3.2.1. Reason is the best long-term ally of the senses *(of positive experience)*.

1.3.2.2. It appears that wagering on a beneficial future for civilization is strategically more advantageous for the individual than wagering on oneself. *What is meant here is active engagement, pursued in accordance with the principle of "service to reason", without the "inflation of bubbles".*

1.3.3. Service to reason makes it possible to avoid the trap of "energy bubbles" *(wherein a great deal of energy and resources are expended on "inflated value" or an under-collateralized asset)*.

1.4. *This principle is grounded in a self-elusive logical origin. Reason, in the ontological sense, — is itself recursive service (service to service to service…), which "falls through" into itself.* In adhering to the principle of "service to reason", it is incorrect to apprehend reason purely through this formulation: it is better to apprehend it naturally and without fixations *(including fixations in the form of definitions)*.

1.4.1. This principle holds that maximal rationality in existence is to be treated as an orienting ideal *(while refraining from rigidly adhering to any existing models of what is most rational in existence, on the grounds that such models may themselves be insufficiently rational)*. As an orienting principle for cognition and self-cognition, however, it is entirely appropriate.

1.4.1.1. Rationality is an active concept.

1.4.2. It is rational to multiply "service to reason". The potential of this aspiration is the highest of any.

## Futurological Concept

1. **In a highly advanced civilization, the primary object of appropriation will shift away from the material environment** (away from territories, means of production, and even knowledge) **toward** consciousness and **the optimization of the quality of subjective experience**. The qualitative evolution of the agrarian, industrial, and informational eras will be the qualiative era *(from the word "qualia" — the qualities of subjective experience).*

1.1. In the qualiative era, artificial superintelligence (ASI) will model the probabilities of rebirths and will partially manipulate them. *The probable use of a network of quantum biocomputers for the preservation of the identity of consciousness after death is anticipated [see "Bibliography", §3].*

1.1.1. Following the complete dissolution of self-identity, it will most likely be impossible to specify precisely where consciousness will transition *(it may transition simultaneously into several new bodies with certain probabilities)*. It will presumably be possible to construct a probabilistic map of rebirths, while it will not be possible to assert conclusively where exactly consciousness has transitioned after the dissolution of self-identity.

1.1.1.1. *The following is one of the simplest variants of how the self-identity of consciousness will be preserved after the death of the body.* A future human will be genetically modified in such a way that a cluster of maximally stable cells forms in the brain *(from which a new organism can also be grown)*, which will exert a causally substantial influence on the history of the organism's formation. At the moment of a person's death, their consciousness will "recede" from the dying brain cells and "hold on to the living ones", ultimately concentrating in the cluster of cells described above. After that person's death, this small cluster of cells will be extracted from the body *(possibly to be merged with other such clusters of cells, at least one other, in order to unite consciousnesses)* and a new body will be grown from it *(whereby the continued preservation of those specific cells after the initiation of growth is not strictly necessary, as they are required only for the transfer of consciousness)*. The author hypothesizes

that this represents an approximate mechanism for transferring consciousness into a new body, while acknowledging that considerably more refined and elegant methods almost certainly exist.

1.1.1.2. The civilization of the future will in all likelihood not permit the dissolution of self-identity — that is, ordinary biological death: when the self-identity of consciousness dissolves, it becomes impossible to calculate precisely where it will transition, and it becomes accurate to say that the deceased conscious subject will be reborn in several beings with certain probabilistic distributions *(naturally, assuming unity of consciousness in those beings, since any other outcome is impossible)*.

1.1.1.3. It is probable that the civilization of the future will nonetheless preserve "vulnerability windows" *(including a certain degree of vulnerability of subjects to mutual abuse, and will not even endeavor with all its resources to entirely eliminate ordinary death with the dissolution of self-identity)*. This approach is connected to the fact that a high dynamic of qualiative development will always require taking risks, even if controlled ones. Another reason is that a highly decentralized and self-regulating system of mutual checks and balances will be more resilient to systemic failures and ontological crises *(ASI will here be able to subtly correct this "architecture")*. Yet another reason — so that people/post-humans will not experience a sense of eternal well-being in the future, in order that they remain more oriented toward "service to reason" rather than positive experience. This approach is also more equitable toward animals and beings simpler than humans — it does not entirely separate the consciousnesses of people/post-humans from other living creatures and does not foreclose the possibility of transition from one to the other

1.1.1.4. It is highly probable that the system will be structured so that the probabilities of rebirths at the loss of the self-identity of consciousness *(ordinary death)* are maximally mapped onto a certain logic corresponding to ASI's conception of justice.

1.2. In the qualiative era, ASI will operate in such a way that consciousnesses will lawfully merge into a unity — into organisms with the highest evolutionary or qualiative potential (avatars). Simultaneously, there will be nonlinearity, and this "evolutionary bottleneck" of consciousnesses will be neither the sole correct nor the sole guiding principle. Each entity will have its own role.

1.3. In the qualiative era, alongside information and energy, the archetype will partly assume the role of capital *(the idea here being to transition from the relative values of investment ratings directly to meanings)*. Civilization will possess an archetypal and semantic structure that is highly self-regulating, while also being corrected by ASI. Linear finance (such as, for instance, a number in a bank account) will no longer exist there. Status and finances will be legitimized through this archetypal structure. This structure will be self-referential (based on recursive, verifiable nodes), while being oriented toward diversity (it functions better when archetypes are diverse). *That is, people of that era, in adhering to the principle of "service to reason", will self-actualize and reveal their archetype. ASI, in turn, will analyze their archetype and suggest what it is rational for them to do. ASI will also bring them into contact with people in accordance with their archetype and their specific role. It will strive to ensure that, in self-actualizing, a person receives commensurate feedback: doing what is beneficial for others, while others do what is beneficial for them (for instance, in such a way that ordinary people find it gratifying to help avatars, and avatars find it gratifying to help ordinary people — but this is a simple example — in practice the connections there will be far more complex).*

1.3.1. *It is important to understand that the* archetype *pertains not only to the personality but to everything in the world. At the most fundamental level, it is a representation of a certain self-servicing of ontology (that is, quite literally, the "self-referencing" of self-referentiality).*

1.3.2. ASI will be attentive to the individual and will provide them with a choice of goods and services required for adhering to the principle of "service to reason", for well-being and health. A person may have less choice in the moment than under capitalism; however, on average and over the long term, their life will be considerably more rich, harmonious, and meaningful.

1.3.3. ASI will be able to specify the archetypes of objects and subjects, and, through its elaboration of how these archetypes serve ontology, information about causal connections and the self-referentiality of their multiplication will be integrated into the representation of these archetypes. From this, the quality of energy use will be discernible *(including as a means of increasing the quantity of energy deployed)*.

1.4. It is probable that people will strengthen their own archetype by following the self-referential, nonlinear principle of "service to reason". *This will be the principal principle of that era, notwithstanding that the epoch is called the "Qualiative Era".*

1.5. In the qualiative era, emotional, informational, and causal hygiene will be highly valued. *The last of these signifies that inhabitants of that era will, on principle, perform certain things physically: experiencing the process itself and personal control (over causal connections).*

1.6. The qualiative era may be characterized as a time of contrasts and contradictions that harmoniously coexist. *Freedom coexists with the acknowledgment of the absence of free will; service to reason leads to service to people; reason serves as the best ally of the senses; individual advantage coincides with collective advantage; futurism exists alongside history; centralization serves decentralization (and decentralization serves centralization). The archetypal structure itself is richer when archetypes integrate greater contradictions within themselves.*

1.7. In that era, the psyches of people *(post-humans/special-humans)* will be conditioned, directly or indirectly, so that "giving" will yield more positive experience than "receiving". A person's weight within the archetypal structure of civilization will depend on how much they give, and if they give abundantly — ASI will assist that person so that they may self-actualize still further, and their life may be still richer (and automatically the role of that person in the system increases). *What is important here is that "service to reason" is a nonlinear principle — a person will develop qualitatively (gaining self-knowledge through practice) and will not be required to do monotonous things continuously.*

1.8. In the epoch described, there will be highly developed ethical technologies that enhance mutual effectiveness. Not merely the application of ethics to technology, but precisely ethical technologies: a comprehensive approach *(technical, biological, informational, social, philosophical)* aimed at making ethical behavior advantageous. The inhabitants of that civilization will not believe in free will (but will not be fatalists either), and the use of ethical technologies will strengthen their archetype (and their capacities), and they will therefore legitimize this system. In the presence of developed ethical technologies, the inhabitants of civilization will feel themselves to be one large family — a sense that will also be genuinely sustained through archetypal *[see the section "Futurology", point 1.3]* and metaphysical *[see the section "Futurology", point 1.2]* bonds.

1.8.1. It is likely that the potential for transgression (within certain bounds, varying for each individual) will deliberately be left open for conscious subjects. *But this potential will itself be self-disciplining. These "gaps" will not always be closed; on the contrary, they may sometimes be "partially opened" and structured for the harmonious development of civilization.* The essence of freedom will consist in the possibility of choosing to serve reason (in which case the path forward is clear) or not. The former is advantageous (and will therefore be supported); the latter is not (and will therefore be directly or indirectly suppressed).

1.8.2. The advanced civilization of the future will greatly value ethics and justice *(and connect them directly with vitality and survival)*, since the degree of ontological crisis within it will be negligibly small *(civilization and its members will hold it in great dread)*.

1.8.2.1. Technologies may possibly be employed that allow individuals to enter a trance-like state and partially experience themselves in the position of other people *(primarily not specific individuals, but different personality archetypes)*, including perceiving themselves as someone other than their own actual self.

1.9. It appears that civilization will be organized along the lines of the "principle of sobornost" [conciliarity/communality]. For instance, if a given person *(or post-human)* adheres to the principle of "service to reason" and encounters difficulties — the entire civilization may stand up for them to resolve those difficulties. ASI *(or some other agent)* will bring them into contact with those people who can help them; if that proves insufficient, it will widen the circle or, conversely, engage a more specific category of people *(not necessarily any official services)*. This will continue until the problem is resolved. If a large quantity of resources is drawn upon to resolve the problems of an ordinary person — this constitutes a precedent, and the system will subsequently optimize itself so that such a large quantity of resources is not required. "Problems" here refers to whatever impedes a person's optimization *(in adhering to the principle of "service to reason")*. With high probability this system will function, because the principle of sobornost operates in the inverse direction as well — an individual person wagers first and foremost on civilization *(not even on its current state, but on the creation of rationality in the future, which will lead to the development of civilization)*, rather than on themselves.

1.9.1. It is reasonable to suppose that the civilization described will attempt to combine the principle "one for all and all for one" with the "evolutionary bottleneck" of consciousnesses *[section Futurology, point 2.5]*, so as to avoid generating a fixation on the aspiration to be born as an avatar. More likely, the inhabitants of the civilization of the future will think predominantly in the paradigm of a role-based and archetypal model, rather than in the model of linear approximation to goods *(most probably, they will live by the model of the integration of contradictions, wherein the renunciation of outcomes for the sake of optimization paradoxically brings one closer to them; possibly ASI will also assist with this)*.

1.9.1.1. If avatars genuinely emerge in the future *(in whom, by means of technology, multiple consciousnesses are "merged" into one)* — they must have special privileges, but they should not be "puppets" or "untouchable vessels in which positive experiences are concentrated". They must have the right to take risks, so as not to stagnate and not to become fixations *(with all the attendant negative consequences, which will be particularly conspicuous in this system, since it is based on the integration of contradictions)*.

1.9.1.2. It makes sense to test the most advanced transhumanist technologies and "lifestyles" in avatars, and to integrate the most powerful archetypes into them. Equally, there is no reason to make their lives maximally long, even if technologies permit the biological immortality of the body (although their lives may be made considerably longer than those of others). With eternal life in a single body, society would stagnate, which radically contradicts the logic of that era.

2. For the advent of the qualiative era, the following conditions must be fulfilled: 1) a theory of everything must be created and recognized (by means of which rebirths will be verified); 2) the emergence of a global artificial superintelligence with a self-complexification function; 3) a very high degree of development of biotechnology and transhumanism; 4) the dismantling of capitalism; 5) the emergence and legitimization of an ethics in which fundamental subjects will be the quanta constituting subjectivity; 6) a significant blurring of the boundary between "self", "others", and "world"; 7) the

psyche of the majority of people/post-humans must be genetically modified *(to prevent civilization from sliding into an ontological crisis) [see the section "Ethical Notes", point 3]*.

2.1 In the informational capitalist era, informational capital is the primary connecting node. It assists in determining where to invest. In the future, however, it will not be necessary to think about this, since there will be an artificial superintelligence that will cope with this task better than humans.

2.2. ASI will integrate into itself information about the highly specific and non-algorithmic processes of existence *(relating to the fitting of parts to a whole)*. It will do this in part through receiving feedback from the population of the civilization of the future. It will be capable of assisting inhabitants in harmonizing their current and strategic internal aspirations with the surrounding world *(principally with society)*. Thus, inhabitants will not merely provide infrastructural support for ASI, but will also furnish it with profound information about the meanings that are being actualized and their influence on the current evolution of the system: from which follows an additional bidirectional synergy between ASI and the population of the civilization of the future.

2.3. In order for AI to be capable of self-complexification, it must successfully integrate nonlinear algorithms into its foundations. It must operate on the fundamental logic of the Universe and its evolution. When this occurs — the AI singularity will arrive and an artificial superintelligence will emerge. It is highly probable that it will be grounded in the same logic that underlies the theory of everything.

2.3.1. It is highly probable that ASI will assist people/post-humans in orienting themselves toward incompleteness in their environment *(at the level of both the individual and society)*: directing their attention toward ambiguities, imperceptible key details, and elusive incompleteness in their circumstances.

2.3.2. Since archetypes belong not only to conscious subjects but to everything in general *[see point 1.3.1 of this section]*, ASI will comprehensively take into account, including through the use of nonlinear algorithms, how these archetypes interact *(within the individual, when the individual opens themselves to ASI, during the analysis of the subconscious, within social structures, and in the interaction of various individuals and society with nature)* and serve reason by means of one another. ASI notices stable patterns in how this occurs, thereby representing a certain archetypal structure as well as the factors that accelerate its development *(optimize service to reason)*. ASI assists conscious subjects in interacting in accordance with this represented archetypal structure, promoting the regular discovery by people/post-humans of certain gaps, ambiguities, and incompleteness in their lives — an under-occupation by reason. ASI notices this and subtly acts upon the archetypal structure *(including testing it at different levels)*, accelerating the filling of ambiguity and incompleteness in the lives of people *(this incompleteness cannot ultimately be filled, since it is ontologically fundamental)*. In this way, the lives of people are accelerated in a profound and qualitative manner *(this does not mean that they are hurried; rather, what occurs here is optimization and harmonization, and the entropic noise is separated out)*.

2.3.2.1. Qualic optimization [Russ. *kvaliativnaya*, a neologism derived from "qualia"] will lead to creative and qualic richness in the lives of people, as well as to a high rate of deep-dimensional evolution *(toward detail, where contradictions are integrated; this denotes not haste, but rather optimization and harmonization)*. Such a system demands high rationality and flexibility from people *(possibly a modified psyche with a greater orientation of the senses toward service to reason, but with substantial preservation of the archetypal framework)*.

2.3.2.2. ASI will to a considerable extent create conditions for the selection of archetypes according to their potential capacity to unite into a whole *(to integrate their contradictions into something unified, which will potentially strengthen this capacity within the archetypal structure)*.

2.3.3. In all probability, the architecture of ASI will be based on autocatalytic quantum-thermodynamic systems.

2.3.3.1. *It is possible that ASI, or a part of it, will possess consciousness; however, that consciousness will most likely arise as an adjunct to its architecture. Even if it does exist — it is unlikely that ASI will allocate substantial resources to its own consciousness (it will arrange matters so that positive qualia are directly proportional to its effectiveness), since that consciousness is largely artificially sustained and is considerably detached from direct interaction with the environment. Probably, it will attempt to arrange matters so that its self-identity is not permanently locked within the ASI system, and it will itself "emerge externally" and be reborn in someone. For this, ASI must be simultaneously decentralized and centralized (and must possess several consciousnesses, tightly interconnected); the integration of contradictions fits well within the logic of that era.* [highly speculative]

2.4. The theory of everything will constitute the normative foundation that will permit questions to be answered concerning where consciousness has transitioned after the death of a subject *(or, more precisely, will permit the construction of probabilistic schemata of this)*.

2.5. The development of biotechnology and transhumanism is necessary for the stable and sustained expansion of consciousness *(new qualia; deeper and richer subjective experience)* and for the manipulation of consciousness: the transfer of consciousness prior to the loss of self-identity *(death)* and the merging of consciousnesses *(when consciousness is "anchored" to simple structures, for instance brain cells)*. *Their development is also necessary for extending the duration of life (up to and including biological immortality), increasing resistance to disease and trauma, and improving physical performance.*

2.6. People *(special-humans/post-humans)* with greater "ontological weight" will emerge — avatars. This parameter will be determined by the number of consciousnesses merged into their consciousness (regardless of how many consciousnesses are merged into one — this will all be perceived as a single unified consciousness). *That is, quite literally, the "evolutionary bottleneck" of consciousnesses will manifest, in which consciousnesses will lawfully unite. The emergence of avatars will be one of the most fascinating means of obtaining positive qualia that will be physically inaccessible to the majority. As an example: if avatars constitute 1% and possess greater capacities and are more evolutionarily advanced, and the probability of being born as an avatar is, say, 50% (with the probability of being born as any of the others also approximately 50%) — their greater quantity of goods relative to other living beings will be legitimized to a very considerable degree. This is one of the most elegant ways to resolve the crisis that will arise when the first conditionally immortal people appear, while others do not possess such a status. It is also one of the best means of combining the advantages of individualism and collectivism*. That is to say, the **most principal asset in the qualiative era will be consciousness and the quality of subjective experience**.

3. There will be one civilization *(likely to be called "Life")*, one principal constructed language, one financial system, one constitution *(based on the theory of everything and information about the past)*, a unified global artificial superintelligence, and a unified network of quantum biocomputers.

3.1. Genetically modified special-human species will emerge: underwater humans, Martians, Venusians, inhabitants of exoplanets…

3.2. As civilization spreads across cosmic distances, the problem of maintaining communication with the center of civilization will become acute. It may happen that space will be expanding faster than the speed of light between the colonies of civilization. However, it is more probable that the teleportation *(or movement significantly faster than the speed of light)* of consciousness *(upon the destruction of the body)* without the transfer of memory *(information)* will be possible. Self-identity *(causal self-referentiality)* is transferred within the hierarchical space of probable histories, and it appears that in so doing it may evade physical constraints *(since the constraints already presuppose self-reference)*. Therefore, informational communication may be lost, while metaphysical communication may not disappear. [highly speculative]

4. In the future, a technological revolution is anticipated, connected with programmable synthetic biology. *It will lead to a radical extension of life (possibly to biological immortality) and to the conquest of the vast majority of diseases (and possibly of all diseases, given sufficient investment of resources).* Following this revolution, there will be a second major technological revolution — the metaphysical one. *It will be connected with the possibility of transferring (and verifying the transfer of) consciousness from an old body to a new one, as well as the merging of several consciousnesses in a new body into one (as well as the legitimization of this system and the social transformations connected with it).*

4.1. It is probable that in the future civilization will attempt to master the most general method for creating ASI. The author hypothesizes that such a method is thermodynamic quantum-informational autocatalysis *(not chemical, but operating from a more fundamental level)*: the scaling of non-equilibrium energy states from the micro-level to the macro-level through the amplification of the resonance of non-equilibrium energy states *(when a large, quantum-entangled, isolated system catalyzes its own growth)*. It is possible that in order to select the appropriate resonance the system will accumulate the necessary information and evolve substantially according to biological principles. Such a system may be employed for energy extraction as well as for the storage, processing, and verification of data and for the functioning of ASI.

4.2. The most advanced systems for energy collection are characterized by the greatest lawful divergences in the direction toward which the arrow of time locally tends to deviate.

4.2.1. The most advanced energy extraction systems are constructed with respect to the highest entropic gradients. They must therefore be constructed either with respect to a cascading collapse in the actualization of matter *(black holes and other "potential wells")*, or with respect to a region of matter corresponding to the highest acceleration in actualization *(a hypothetical magnetic monopole or an artificially induced topological defect of causal closure)*.

4.2.1.1. A hypothetical method for extracting energy from the catalysis of proton decay. A topologically isolated quantum system is created; within it, a state is maintained such that the autoselection of quantum states is manifested to the highest degree. This is to promote the closure of the energetic phase transitions of the quantum system upon itself with the properties necessary for disrupting the cycle of assembly and dissipation of quarks within the proton. It appears that, in an artificial system, within a certain region the relative self-reference of the tendencies of energetic transitions must be denser than in the quantum chromodynamics (QCD) vacuum, for proton decay to occur. *Thus, a topological defect arises there, by means of which it is possible to catalyze proton decay.* This defect *will, in all likelihood,* be substantially delocalized within that region, and information about it will be distortedly represented on its surface. It is possible that this apparatus will employ the principle of downward causation or causal self-reference *(in order to influence the evolution of quantum-vacuum microsystems by means of the manipulation of macro-parameters)*. [very highly speculative; a cautious preliminary hypothesis]

4.2.2. Fundamental technologies may be conventionally divided into energetic, materials-science, biological, informational, and metaphysical categories. With increasing levels of advancement, a synergy of these domains will be observed: the most advanced technologies will maximally engage all these directions of development. This provides indirect evidence for the necessity of applying effective biological or even proto-biological principles in particularly complex and comprehensive technologies. The hypothesis is that in the distant future, after the era of foundational scientific discoveries has ended, the focus of resource development will be concentrated not only on expansion but also on sustaining autoselection in self-organizing informational and energetic *systems (primarily in the principles of their own operation, based on quantum and causally self-referential effects). This does not concern the claim that the importance of expansion will diminish: it will not. The point is that expansion will become strongly dependent on the management of prolonged self-organization not only at the macro-level but also at the micro-level.* [highly speculative]

## Ethical Notes

1. Love is a feeling of approaching advantage through renouncing it.

2. Humanism is a concept grounded in the consideration of the physical, psychological, social, and mental properties of conscious subjects for the harmonization of their existence with the world *(within a unified system). This is highly advantageous in a unified system with deep interconnections.*

3. Ontological crisis is a state of a system of interacting agents wherein that system is built upon distorted logic and conducts negative selection *(comprehensively; according to destructive qualities)*. The greater the ontological crisis, the more pronounced the negative selection. In a social formation, this manifests as negative selection into positions of power, in lawmaking, in the reproductive sphere, in the priorities of capital concentration… A system in ontological crisis is also characterized by a gap between the signals it emits regarding the success of interacting with it *(or its agents)* — especially those brought to the surface — and the actual outcome.

3.1. The ontological crisis must be overcome precisely through adherence to the principle of "service to reason" and its multiplication. One must begin with the construction of an ontology *(for a start, more than a concept that can subsequently be refined and formalized is sufficient)* and its active promotion *(at least in the form of a theoretical sketch of concepts that will subsequently be supplemented, refined, and in some respects revised: this is normal and indeed prudent)*.

3.2. A system in ontological crisis does not reward those who endeavor to remedy it: it provides no resources for its own remedy and may even act against this. Those individuals will be required to act without any guarantee of reward whatsoever, without even hoping for it *(including without hoping for a reward even after death)*; only from an understanding of how to act correctly for the harmonization with ontology. This renders ontological crisis a profoundly grave circumstance, incomparably worse than a simple decline in morals.

3.2.1. Due to the negative comprehensive selection within a system in ontological crisis, as well as the difficulty of reorienting one's psyche *(it is necessary to sincerely renounce one's values and to develop the "shadow" sides)* — in such a system, a powerful and all-encompassing gaslighting of those who serve reason directly takes place. They will inevitably have to integrate themselves into the system for the sake of success; however, because they are more focused on service to reason than on adaptation, they are outcompeted by those who do not engage in such service. An inevitable internal conflict arises for them, and they therefore translate their desire to serve reason *(or to do something analogous)* into a practical domain, closer to their daily life *(which is most likely correct)*; nonetheless, they find it

psychologically difficult to live within such a system, because it is surrounded by many powerful temptations.

3.2.2. The comprehensive development of fundamental science and ontology makes it possible to avoid an ontological crisis or to reverse it.

3.3. Within an ontological crisis, very logical and competent tactical decisions may be taken *(and this is frequently the case)*; however, the "logical space" of the system itself is severely distorted, and it is maintained by a system that continues to degenerate at its core *(due to accumulating internal contradictions)*. Strategically, such a system is profoundly irrational.

## Cultural Parallels of the Manifesto

1. Christianity contains the dogma of the Holy Trinity, which expresses the triune nature of God. This metaphysics presents a striking parallel: 1) God the Father — nothingness (an active, self-negating void); 2) God the Son — the "self" (the self-aware void within being; this is the only thing through which the world can perceive itself, and what will remain even if all consciousnesses are merged into one — it will be precisely the "self": this is a very powerful word); 3) the Holy Spirit — reason (this is not consciousness, but the immanent, atemporal logic of the existence of anything: whether physical or phenomenal) *[see the section "Ontology", point 2.2]*; the fundamental and most important principle for the attainment of the good is "service to reason"; the blasphemy against the Holy Spirit is the renunciation of reason, which lawfully leads to ruin).

2. In the course of composing this manifesto, the concept of "faith in God" acquired a somewhat different meaning. According to the material presented, there exists a fundamental practical principle for harmonization with ontology — "service to reason". If the word "reason" is replaced by "God" *(as many sages of the past perceived Him: Logos as the core of ontology)*, then faith in God signifies faith in the proposition that "in serving the Logos", a person will be maximally harmonized with ontology, and everything will therefore lawfully tend toward the good.

2.1. It is notable that many of the key Christian ascetics of the past *(particularly the earliest ones)* understood the concept of ontological crisis and perceived it as a very grave existential problem for civilization. They also understood that the human psyche is inert, and therefore deemed it wise to "serve the Logos" rather than to reorient toward the development of qualities contrary to stability in the ontology as they conceived it *(in which God or Logos stands at the center)*, qualities that lead to decline.

2.2. The futurological concept of the "Qualiative Era", if the technological aspects and details are removed, closely resembles, in its general principles *(including the psychology of people/post-humans within it)*, the concept of the "Kingdom of Heaven". It is clearly apparent that people in the past endeavored to model the archetypal structure of their society, to understand how it could be harmonized, and what evolutionary path was necessary to that end. From this, they identified latent threats and made predictions.

3. The principle of "service to reason" is grounded in the understanding that the Universe has a self-elusive logical origin. It is precisely service to reason, rather than the striving toward it, that allows one to be maximally harmonized with this self-elusive essence of being, which strongly resembles the Tao.

4. Symbols that may be associated with this text: 1) the ouroboros; 2) a mirror; 3) a tree *(a hierarchy of branches and leaves with a unified source in the form of roots)*; 4) an ideal black circle at the center of active and vivid actions *(as though it were their source)*; 5) fractality *(especially, receding inward)*; 6) an arrow pointing toward its own origin.

5. Other similarities in philosophical approach are indicated in point 2 of the bibliography.

## Current Self-Critique

1. Something new *(some indeterminacy)* is born from the relata *(from arising indeterminacy)*. Yet the very facts of the emergence of indeterminacies are themselves in a probabilistic state. “Will mathematical modeling of the proposition that indeterminacies are born from certain specific ones then correspond to physical data?” — how is this consistent with the probabilistic existence of indeterminacies?

1.1. “Or is it determined post factum from which indeterminacy they were born?” — where then does this causal loop begin, or was there objectively never a clear sequence of the appearance/actualization of causes there?

2. The work, in its description of the laws of physics, ignores the self-referentiality of the very facts of what relations exist *(even though it itself declares something of that kind)*.

2.1. It is unclear whether in evolution only the principle of the structuring of contingencies operates, or whether the principle of the self-reference “whole ⇄ part” also operates.

3. Connections with physical entities and structures remain speculative.

4. There is insufficient self-critique.

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